Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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THE BETTER LAND.

BY MRS HEMANS.

"I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother! oh, where is that radiant shore?—
Shall we not seek it, and weep no more?—
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs?"
—"Not there, not there, my child!

"Is it where the feathery palm-trees rise,
And date grows ripe under sunny skies?—
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
—"Not there, not there, my child!

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?—
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand—
It is there, sweet mother, that better land!"
—"Not there, not there, my child!"

"Eye hath not seen it my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Far beyond the clouds, and beyond the tomb,
—It is there, it is there, my child!"

DOCTRINAL.

[The following creed was handed us by an Unitarian with the request that it might be published *with* or *without* remarks, as we pleased. It was not intended to be held up as the creed of *all* Unitarians, but was modestly submitted as the creed of *one*. There are some Unitarians who will probably dissent from those parts where allusion is made to the doctrine of the *pre-existence* of Christ. For ourselves, we shall here express no opinion respecting it. We have no doubt however, that it substantially accords with the present views of much the largest portion of Unitarians.]

AN UNITARIAN CREED.

I believe there is one, and only one GOD Supreme;—that he is a Being self-existent, independent, eternal, and infinite in all possible perfections and excellencies, a pure, perfect Spirit, one person, or being, who is over all, and above all, and all in all; and that he is at once the Sovereign and Parent of the universe:—that in the nature and reason of things, three self-existent persons, the same in substance, equal in power and glory, necessarily imply and constitute three Gods; that in the nature of things, it is impossible that three self-existent, eternal, equal persons, or beings, should or can exist;—that the supposition of three such existences militates directly with the unity of God, which all profess to believe.

I believe with St Paul, that "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." As we know but a small portion of God, and cannot "by searching find out the Almighty to perfection," so I believe, that our knowledge of the Son of God, our Lord and Saviour, is very limited, and that he spake truly, and in a manner adapted, if not designed, to silence unscriptural conjectures and presumptuous assertions concerning himself and his Father, when he said, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. ii, 27. Nevertheless, from revelation we may know something of Christ. This revelation teaches and authorizes the belief, that before any worlds or creatures were called into existence, God willed the existence of his Son, his own likeness, who, in the fullness of time, appeared in this world, in human form, in the person and character of the Messiah, the Lord Jesus Christ;—that this Son proceeded from God, the Father, in a manner incomprehensible by us; not as a creature merely, spoken from nothing, as the world, nor made out of something, having a different nature given him, as man from the dust, but as partaking of the nature from which he proceeded, and is therefore divine in a higher sense and degree, than any other being, except the Father;—that of consequence the Son possesses a nature similar to the Father, and in a manner and extent peculiar to himself; that he is a distrinct and original person, or being, but yet united to the Father in the most perfect manner, and one with him in will, design, disposition, affection, and operation;—that he is the most perfect likeness, or image, of the Father, and the medium of all communication between God and all creation, and especially the mediator between God and man, and by whom alone we have access to the Father;—that to the Son are given, that is, communicated, the divine perfections without measure, self-existence and independence excepted;—that it is impossible a *son* should exist of himself, or be coeval with his father and independent of him; that the sonship, or filiation, of Christ is wholly inconsistent with his eternal existence;—that the divine perfections communicated to the Son were possessed and displayed by him only in such degrees and times as were needful to answer all the purposes of his mediatorial character, and qualify him to be the great agent and ambassador of Jehovah through the universe;—that God has given him a name that is above every name;—that the angels are subjected to him, and commanded to worship him, as the Son and representative of God;—that by him God made the worlds, the government of which he administers in behalf of his Father, who is the invisible God, whom no man hath seen at any time;—that this Son is capable of assuming a visible form, which he has repeatedly done since the creation of the world;—that it pleased God, in the fulness of time, to send this his Son into this world, to assume a human body miraculously prepared for him;—that he was and is the predicted Messiah, the Emmanuel promised;—that he is the most wonderful manifestation of God in the flesh that was ever made, or we can rationally conceive;—that in his nature, as derived from God, and in his assumed human body, he is an original character, such as there is none other in the universe,—which renders him capable of acting for God and as God, and for man and as man,—as the mediator to negotiate between God and man, laying his hands, as it were, on both parties, and so making peace, reconciling sinners to a holy and offended God;—that, in the character of the Son and Saviour, God comes down, as it were, to men in a manner astonishing, and as now we cannot fully comprehend. I believe that Jesus Christ has accomplished the work given him to do, by instruction, example, suffering, and dying on the cross, and by rising from the dead, commissioning his apostles, and ascending to glory, as the scriptures state;—that he ever liveth our intercessor at the right hand of God, and will reign, till all things shall be subjected to him,—and that, having judged the world, he will deliver up his mediatorial kingdom, respecting the human race, to the Father, and God shall be all in all. I believe that the Holy Spirit is the influence of God, proceeding from God, as light and heat from the natural sun;—that this Spirit, or influence, is essential to God and coeval with him;—that this is the Spirit which Christ calls the Comforter, and which he promised to send to his disciples, when he should leave them,—and which also the scriptures denominate the Spirit of truth and grace;—that this Spirit inspired the prophets, apostles, and all the holy writers of the Bible;—that this divine influence, called the Holy Spirit, is not a person distinct from God;—that God being a Spirit himself, we can have no idea of the spirit of a spirit;—that influence, effect, or operation of God, gives us the best idea of the Holy Spirit;—but yet, this influence, effect, or operation, being essential and conspicuous in executing the divine purposes, especially in the wonderful plan of man's redemption, is personified and spoken of as a distinct agent, and denominated the Holy Spirit, as wisdom is personified in the scriptures, especially in the writings of Solomon, and considered as a person, or a distinct agent;—and therefore this divine influence, which was often shed down in miraculous operations, in the apostolic age, and spoken of as a distinct agent, is, in this light, associated with the Father and the Son, in the form of baptism prescribed by Jesus Christ.

ECCLESIASTICAL.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—If the following brief sketches of the history of the Puritans, or rather of the early periods of the Reformation, are thought worthy a place in your paper, they are at your service. It will be perceived that what is here offered is only a beginning;—if however it is acceptable, I propose to furnish a continuance of the sketches, as opportunity may permit.

When John Wickliff, "the morning star of the reformation," as he has been called, was born, the affairs of the church in England were in a most deplorable condition.—The taxes exacted of the clergy by the Pope, the extortion of large sums for their preferments in the church, and the advancement of foreigners to the richest bishopries in the kingdom, together with the sale of livings not yet void, and the entire exclusion of king and clergy from presentments to benefices, savored too much of despotism to be long endured. By an act of the legislature, the Pope was deprived of all right of presentments to benefices founded by the King, Lords, or their ancestors; and the forestalling of benefices to foreigners was prohibited, and the free elections and presentments to benefices, &c. were secured to the crown, or any of his Majesty's subjects, as they had formerly enjoyed them, without hindrance or obstruction from Rome. Notwithstanding this abridgment of the power of the Pope, he still claimed the benefit of confirmations; the translations of Bishops, and of excommunications, and the canons and constitutions concluded upon in the synods, and called by virtue of bulls from Rome, by the Archbishops of Canterbury and York were also binding without being ratified by the King.

This was leaving too much of the power of the church in the hands of Rome, and on the representation being made to parliament, they passed the statute commonly called PRAEMUNIRE, which enacted:—"That if any of the clergy purchased translations to benefices, processes, sentences of excommunication, bulls, or other instruments from the court of Rome, against the King or his crown, or whoever brought them into England, or received or executed them, were declared to be out of the King's protection, and should forfeit their goods and chattels to the King, and be imprisoned."

After this partial union of the ecclesiastical and civil powers, no more synods were called, but by a writ from the crown.

The direction which Wickliff gave to the religious opinions of the day, will render some account of him in this place not unappropriate. He was born about 1324 at Wickliff, near Richmond, in Yorkshire; and was educated in Queen's College, Oxford, where he was Divinity Professor, and afterwards parson of Lutterworth in Leicestershire. The following testimonial, to the worth of this eminent and able reformer, was given by the University after his death,—"that from his youth to the time of his death, his conversation was so praise-worthy, that there was never any spot or blame attached to him; that in his reading and preaching, he behaved like a valiant champion of the faith; and that he had written in logic, philosophy, divinity, morality, and the speculative arts, without an equal."

This eminent man flourished about one hundred and thirty years before the reformation by Luther, and in the latter end of the reign of Edward III, and the beginning of that of Richard II. He was in 1365 made head of Canterbury Hall by its scholars; but the opposition of the monks, and Langham, Archbishop of Canterbury, was so great, that the dispute was referred to the Pope, who displaced him, and his secular associates.—Thus unjustly deprived of his place, and disgraced by the Sovereign Pontiff, he retired to his living in Lutterworth, in Leicestershire.

This treatment served to increase his opposition to the errors and encroachments of the Romish church; for he now inveighed against them with more boldness than ever. The clergy were alarmed by his writings, and summoned him to appear, and give an account of his doctrines, before a council assembled for the purpose, by the Archbishop of Sudbury. He appeared, and made so able a defence, that he was dismissed without condemnation. The Pope displeased at his acquittal, directed his emissaries to seize the offending heretic, or cite him to Rome, where he would be compelled to answer in person before the sovereign Pontiff. A second council, was in consequence assembled at Lambeth, and the propositions which had been declared heretical by the Pope, were vindicated with such eloquence by the undaunted reformer, that the judges fearing the displeasure of the nobles, allowed him to depart in safety. Fearless of his enemies, he continued to preach what he believed the truth;—and as his doctrines were now spreading with great rapidity, the papists were much alarmed, and called a third council, by which twenty-four of his propositions were condemned as heretical, and fourteen as erroneous. He died soon after at Lutterworth, and had he left behind him, a popular leader, possessed of boldness and eloquence, the English nation might soon have been set free from the tyranny of Rome. But Providence otherwise determined. The enemies of reform were still to triumph for a season. Not contented with his removal from their sight by death, and with his being cut off from further influence on the religious affairs of the kingdom,—the council of Constance declared him to have died an obstinate heretic. His bones were therefore dug up from holy ground, and contemptuously thrown on a dung-hill;—so rancorous and insatiable was the bigotry of the times. X.

SELECTIONS.

The following sentiments relative to Christian freedom, and the right of private judgment in religious affairs, are worthy of being recorded. The first part is from the Catawba, (N. C.) Journal; the last part is from the Cheraw, (S. C.) Spectator.

FEDERAL COURT. By gentlemen who were in Raleigh during the trial of the suit of Whitaker vs. Freeman, we understand that the Jury gave a verdict of $1800 as damages to the Plaintiff. The Plaintiff it seems, is a unitarian preacher, who had emigrated from some northern town to this State. Mr Freeman, an inhabitant of Newbern, in a letter to his correspondent at Raleigh spoke of this gentleman in terms of disparagement, and mentioned several circumstances, to his disadvantage, which he heard. The circumstances went to show that Mr Whitaker was devoid of honor as well as religion. Upon the trial we understand, that Mr Freeman did not attempt to prove the allegations in his letter, but rested his defence upon the ground, that he had heard them, and in reporting them, was actuated by no motive of malice.

Without knowing any thing of Mr Freeman or Mr Whitaker, we must express our satisfaction at the verdict given by the Jury. It is a practical illustration of the principle in our Constitution, that no man shall be disturbed on account of his religious opinions. Although we religiously think that the tenets of Mr Whitaker are vitally wrong, yet we think those opinions and tenets should be left to be combatted by reason and the pure word of God, and that all attempts to put them down by malice, detraction or abuse, are also wrong and not allowable. It is a matter of serious gratulation to see a Jury of intelligent and honest men, by their verdict, step in and protect any class of men in the free enjoyment of their religious creed; and if we mistake not, this verdict in the Federal Court will go very far to establish the character of North Carolina for a firm adherence to those principles which animated her in her struggle for independence.

The sentiments contained in the above paragraph, [says the Cheraw Spectator,] will meet with full concurrence in every liberal mind. No proposition is more correct than, that erroneous "opinions and tenets should be left to be combatted by reason and the pure word of God." We, like the editor of the Journal, know nothing of Mr Freeman or of Mr Whitaker. We are not Unitarians, we have not suffered ourselves to question the doctrines of the Holy Trinity, in which we were brought up, nor shall we feel disposed to enter into theological speculations upon points, which, after all, we do not hold essential to our salvation; but we are by no means *Trinitarian* enough to feel the least desire to see its tenets established by a persecution of those conscientiously believing a different doctrine. True Christianity is a religion too pure to require the aid of slander and falsehood in its support; and it is no mitigation of the defendant's offence in this case, that he was a clergyman. If his favorite notions, of religion are not sound enough to maintain their ground upon their intrinsic excellency, it is giving them but a sorry sanction to call to their relief the base auxiliary of false aspersion upon an opponent's character. We have always delighted to see slander severely dealt by, we have always classed it at the very head of crimes of human turpitude; but surely it wears its most malignant front, assumes its foulest aspect, when the ministers of that holy religion whose primal inculcation is "charity to all men," so far forget the sanctity of the ground on which they stand, as to utter or propagate detraction on private character.—No cause was ever strengthened by wielding poluted weapons. Let us find no fault with the *Heretico combuendo* of persecuting popery, while the clergy of this land of free opinion, and religious toleration, condescend to a tyranny ten fold more cruel than *burning*, over those who differ in opinion with them.

The serpent, slander,
"Whose tongue out venoms all the worms of Nile."
Inflicts upon a mind alive to the sensibilities of our nature and to the religion of our God, a torture more severe, an anguish more unutterably intense than any possible corporeal infliction, or even dread of death itself can produce.

The triumph of Mr Whitaker over this attempt to tarnish his character, is a result which we wish might always follow similar iniquity. We congratulate him and his friends, and feel proud of the honor which a sister state has acquired for herself by so firm a magnanimity in the administration of justice.

FOR THE CHRISTIAN REGISTER.

COPY OF A LETTER TO A FRIEND.

January 20th, 1827.

ESTEEMED FRIEND,—From the candor displayed in your conversations with me, I have inferred that I may write to you with frankness, without giving offence. In my childhood, from the observations of others, I imbibed unfavorable opinions of all who bore the name of *Quakers*. These opinions I retained till I had opportunity for personal acquaintance with members of your society. But personal acquaintance with a number of amiable Friends, and Clarkson's Portraiture of Quakerism, did something more than to remove my early prejudices; I became prepossessed in favor of the Quakers as a people, as a moral people, a religious people, and as more deserving of the name of Christians than any denomination with whom I had been acquainted. I never could give my assent to all their distinguishing tenets. But the opinions from which I dissent, seemed not to stand in the way of their exercising that love which is the essence of Christianity; hence they did not prevent my feeling for the Friends a high degree of esteem. Their mild, forbearing, pacific, and philanthrophic character, far overbalanced all the defects which I thought I perceived in their creed.

But you must now my friend, suffer me to say, that since your society became divided into parties, I have been grieved to see what has appeared to me evidence, that the glory has departed from the Friends, or is greatly eclipsed by the indulgence of party passions. In the CHRISTIAN INQUIRER, I have read more than I wished to see of what has been written by the two parties against each other; and too often I have perceived what appeared to me as evidence, that the writers did not know what manner of spirit they were of;—and that they indulged the very spirit to which your good people formerly objected, in the controversial writings of other denominations,—and on account of which they often declined reading them, or promoting their circulation.

To me, it is probable that the present disputes in your society will eventually correct, in many minds, some erroneous opinions; but I fear that this benefit will come at too high a price. The knowledge which the Friends will acquire by controversy, will be too dearly bought, if it shall be at the expense of mutual love, peace, and unity. It is indeed desirable that error in opinion should be corrected; but cannot this be done in love one to another, without bitterness or alienation? It is seldom sufficiently considered or understood, that error in opinion is a *misfortune*, to which every man is liable; and that it is impossible for any man to view his own opinions to be erroneous. My opinions imply propositions which I believe to be true. How then can I view them as false, while they are my opinions? I ought indeed to be aware that I am fallible, and hence admit that it is very possible, that some of my opinions are erroneous. On this ground, I should lie open to conviction, examine the case, and be ready to receive instruction. But the moment I become convinced, that any one of my past opinions is erroneous, it ceases to be *my* opinion.

If my neighbor differs from me in opinion, I must necessarily regard his opinion as erroneous. But is this a reason why I should feel unkindly towards him, excite the prejudices af others against him, or do any thing to wound his feelings, or injure his reputation. If so, why should I camplain if he treats me in the same manner? A bitter, censorious spirit in controversy, is far more pernicious than mere error of opinion; it is an error of the heart, and of a criminal nature.

I have perceived that your writers, on both sides of the controversy, accuse each other of having departed from the original principles of the society; and for proof of their mutual allegations, they appeal to your early writers. But did your early writers always agree with each other, in their writings on the same subject? I think not. I think too that even WILLIAM PENN was not always confident with himself; that what he wrote at one time may favor one of your parties, and what he wrote at another time may as clearly be quoted in favor of the other party. I speak not this to his reproach. He was a thinking man, and wrote much; and perhaps there never was a man who thought so much as he did, that always remain stationary in his religious opinions. How is it possible for a man to make much advance in knowledge without discovering errors in his past views or opinions?

What a lamentable unlikeness to their Lord do we too often see in Christians, while disputing about his nature and dignity! What babes in christian knowledge were the apostles of Jesus Christs, till after his resurrection! How false their views of the object of his mission, and the nature of the kingdom, which he came to establish, indulging the idea that he came to deliver the Jews from the bondage of the Romans. And to reign as a temporal Prince on the throne of Daid! Yet how forbearing, how meek, how benignant, was his conduct towards them! How perfectly the reverse of what we often witness in the conduct of his professed followers one towards another!

Would it not be well for the writers of your society, and the opposing writers of other denominations of this day to "*get by heart*" the following precept of our Lord—"Learn of me; for I am meek and lowly of heart,"—and remember that "when he was reviled, he reviled not again."—I have not mentioned these things to intimate that your writers of the present time are more blameable than the controversial writers of other sects, but because I wish your society to be an example to other sects by supporting your characters as *Friends*.

Other denominations have long been warriors or advocates for war—at least for what they call discussive war, which admits the indulgence of all the odious passions of revenge or rendering evil for evil. It is not therefore so very wonderful, if, in their party controversies, they act on similar principles, and exhibit each other's opinions and characters in an offensive and hateful light, under the pretext of self defence. But your denomination has been distinguished as opposed to *all war*. To your friends therefore, it must be matter both of regret and surprise, to see your difficulty managed with the same passions which have so generally disgraced the controversies of other sects. It will doubtless require considerable time and exertion to regain the high standing you held in public estimation prior to the unhappy controversy. I would, therefore, suggest, whether a truce, a suspension of hostilities be advisable, to give time for reflection; for the subsiding of party passions, and for the recovery of the concilitory spirit. Aside from the feelings displayed in managing your controversy, I am consoled with the belief, that neither party is half so much in fault as is supposed by the other; and I have the same opinion in general respecting the controversies of other sects.

You will suffer me further to ask, is there no danger that the children of your two parties will grow up with prejudices against each other, similar to those which I once indulged towards your whole fraternity,—and such as are now unhappily indulged between some other denominations?

Yours with affection and esteem.

M. B. * *

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 3, 1827.

The Christian Examiner for January and February is just published. A statement of the contents will be found in our advertising columns.

The first article is a highly interesting extract, (translated expressly for the Examiner,) from an article of Sismondi, which first appeared in the *Revue Encyclopedique*, and which we are told, has excited much attention abroad. We have not room for any extracts from the article this week, but shall give some hereafter. Two pieces of original poetry follow the translation alluded to above. Next follow the reviews;—first, of "The Martyr, a Drama, by Joanna Baillie, which we have not had time to peruse; second, of several publications relating to the history and state of religion in Geneva; an article of much interest; third, of Dr Channing's late sermon at New York; fourth, of Mr Mason's Address on Church Music. The remaining parts of this number are filled up with several interesting articles of intelligence and notices of recent publications.

As a whole, without speaking in disparagement of any preceding numbers, we view this as one of the most interesting numbers of this valuable periodical.

Among the articles mentioned above, we wish particularly to bring to notice the review of Dr Channing's Sermon. It is an article which we conceive will be read with avidity and the highest satisfaction, not only by the friends of what we consider pure Christian truth, but by all who rightly estimate and honor the noble fortitude of those, who love the progress of this truth, more than they fear the censure or the revilings of men; and who to elevate it to its rightful dominion over the minds and affections of their fellow beings, fearlessly encounter the complaints of the timid, or the contumely and reproach of the nearsighted and the bigoted.

We have room for but two or three brief extracts, and these we take from the remarks relative to the general character of the sermon.

"The sermon may be attacked, complained of, criticised, perhaps reviled; men may shut their eyes to it; they may refrain from reading it, regarding it as a matter of conscience to keep themselves in error; or having read it, they may exclude it from their thoughts;—but it will not be answered.—There will be, we think, no attempt to answer it, except, perhaps, by some one incapable of estimating either his own powers, or the force of argument. Undoubtedly men will go on for a time teaching and believing, or fancying they believe, the doctrines which it opposes; but this sermon affords a fair test how far truth and reason, expressed with the most convincing and persuasive eloquence, may avail against an inveterate error.

"The intellectual power displayed in this discourse is not, however, a more striking characteristic of it, than the elevation, purity, and strength of feeling which it discovers, respecting the true character, and proper influence of religion.

"In our opinion, there is no tract of any writer to be named, breathing a more liberal and philosophic spirit than this discourse; discovering more of that enlargement of mind which regards man as the creature of God, and not as the follower of a sect; more thoroughly imbued with the purest christian sentiments, or showing a more single and devoted earnestness in the cause of truth, without any mixture of merely personal feeling."

In another place the reviewer, alluding to the "religious reformation now going on," and to the anticipated "regeneration of true religion," says;—

"We do belive that the time is approaching, when the evidences of our faith shall be unobscured, and its sublime and ennobling truths be presented to the affections of men, unmingled with, unconcealed by, a mass of revolting errors. Nor can this belief seem unfounded, when we see, as in the author of the discourse before us, the example of a man of the highest order of intellect, of a mind such as has rarely operated upon the intellectual and moral condition of our race, devoted to the cause of human improvement and goodness. It is with a deep and solemn interest, that we believe still further, that the restoration of true religion is to proceed principally from our own country; from that country which has in so many respects given an example to the rest of mankind."

On Wednesday, Feb. 28, Rev. Caleb Stetson was ordained pastor of the First Congregational Church and Society in Medford. The services were interesting and instuctive, and of a high character for excellence. They were performed as follows: Introductory Prayer and Reading of Scriptures by Mr Briggs, of Lexington; Sermon by Mr Francis, of Watertown; Ordaining Prayer by Dr Lowell, of Boston; Charge by President Kirkland, of Cambridge; Right Hand of Fellowship, by Mr Ripley, of Boston; Address to the people by Mr Ware, of Boston; Concluding Prayer by Mr Whitman of Waltham. *

The Sermon, from Romans xiv, 17, *The kingdom of God is not meat and drinks, but righteousness, and peace, and joy in the Holy Ghost*—or *in a holy spirit*, as the preacher rendered the original, was an exposition of the characteristics of christianity, suggested in this text of scripture. The righteousness, the moral goodness, which the christian religion is meant to produce, the peaceful spirit which it breathes, and the joy which it sheds abroad in the soul, were presented with discrimination and with great beauty both of sentiment and language. The false views that are entertained on these points were also remarked upon with clearness, but candor. The discourse was peculiarly suited to the circumstances of the place in which it was delivered and we cannot but rejoice in the prospect of happiness both to the pastor and the flock. The unanimity of the invitation and the strong interest manifested give us reason to believe that Mr Stetson has entered a pleasant and successful ministry.

We may be pardoned for expressing our regret that ardent spirits were not entirely excluded. We know that we utter the general sentiment of those who attend on such occasions, when we say that we hope never to see spirituous liquors provided at an ordination.

* An original hymn followed the sermon, the publication of which we regret that we are obliged to defer till next week for want of room.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Reed,—You are aware, that there are those in the community who think a religious newspaper, to whatever cause it may be devoted, to be an evil rather than a good; and they so think, chiefly on the ground that it gives facility to the expression of sectarian feeling; that it mixes personalities with religious controversy; that it spreads local disputes through the community; and keeps the public mind in a fever. I am far from joining in this opinion; but it points out the abuse to which this vehicle of information is liable. I trust that your paper will show that the abuse is not a necessary one. A very honorable distinction of Unitarianism is, that it breathes peace and good will; that it opposes what it deems error, without impeaching the piety or virtue of the erroneous; that it embraces in its charity all sects of Christians; that it places religion in the temper and life, and not in zeal for disputed doctrines. Unitarianism is essentially catholic, candid, conciliating. It makes no monopoly of piety, but rejoices to see it diffused through all parties. Not a few of its adherents regard this as its chief glory. Not a few have been attracted to it by its mild spirit. May I ask, if there is no danger of this spirit being lost in an age of controversy. I occasionally hear complaints of Unitarians becoming as bigoted as their opponents. This charge deserves consideration. If it mean only, that Unitarians are in earnest in expressing and defending their sentiments, and in exposing what they deem error, then it is a gross abuse of language; for there is no bigotry in strong attachment to our opinions. But more than this is meant. There are those, who think they see a bitter, unkind, censorious spirit springing up among Unitarians, and that this bad leaven is spreading more and more through their writings. Certainly of all Christians we are most inexcusable, if our conversation, manners, or publications savour of intolerance. We insist on charity, as "the end of the commandment," and as "greater than faith and hope." Shall this celestial grace be wounded in the house of her friends? I am certainly an advocate of the freest discussion of doctrines. I would have error and absurdity exposed in the strongest language and with the strongest reasoning. But let not men be confounded with their false opinions. History teaches us, that to hold a gross error is no proof of a weak head or a bad heart; that it is reconcilable with superior intelligence and unsullied virtue. Cannot this great principle be borne in mind in the conduct of controversy? Should it not give a character to the religious newspaper which we patronize? Should any thing be admitted which will make an adversary odious? It may sometimes be proper to state cases of gross injustice in some of our opponents, But should not the offending individuals be held forth to public displeasure? Ought a party to be involved in the guilt of a few? I do not want a paper of insipid tameness. I want truth to be asserted with courage, with a spirit of martyrdom. But, believing as we do, that Christian truth is given to call forth and diffuse a disinterested and unbounded charity; shall we summon to its aid personal invective, unkind imputations, or censorious judging? I do not mean to say that Unitarians are parting with their liberality; but the charge of bigotry is brought against them by others. Let them ask themselves, if there be no symptoms of the inroads of this vice. We ought to remember, that we have the cause of charity, as well as of truth committed to our care, and that we shall as truly sin against our light in betraying the first as the last.

A.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION.—No. 2.

Before resuming the subject of Sunday-school instruction, I would make a single remark on the comparative character of two different kinds of schools; both properly classed under the head of Sunday schools, though quite distinct in several particulars. There is no exact term for either of these sorts of schools; but the difference between them lies in the circumstance of one embracing the children of one parish or church only, and the other containing pupils from several families or churches—the former falling very properly under the superintendence of the minister of the parish to which it is attached; the latter being under the care of a superintendent or presiding teacher.

Of these two classes of schools, the former is evidently the more important, as regards the nature and the amount of the good usually effected. A school of this sort becomes, in fact, a permanent and acknowledged part of the parochial arrangements—once begun it will probably be continued through a succession of ministers and of congregations; it does not depend like the other class of schools on the impulse of private enterprise or zeal, which may exist at one time, and not at another; it enters into the routine of official duties and responsibilities. By this statement I do not mean to say that it is the duty of every minister, to add the toils of a Sunday school to other labors of the sacred day, but that a parochial Sunday school, when rightly conducted, comes in for a given proportion of the minister's care and attention. The details of instruction may all be very thoroughly attended to, by individual members of the church who happen to be competent to the charge—leaving to the pastor no other burden than that of general supervision and direction.

Schools of this particular kind are still too rare in proportion to those of the other kind mentioned, and a few further remarks on them may not perhaps be unprofitable. For brevity's sake, as well as for other reasons, I prefer throwing my hints on the subject, into the form of a plan of directions. They will perhaps be more useful in this shape, as well as more concise.

1st. One of the earliest movements, when the formation of a Sunday school seems desirable, should be a meeting of those individuals who take an interest in the subject. The interchange of sentiment which will thus take place, will communicate a favorable and definite impulse to all.

2d. A discourse from the pulpit, on the religious instruction of children, if given at this stage of the undertaking, will tend so diffuse a wider and more lively interest in the object.

3d. If the individuals who propose to become teachers, could enjoy the privilege of meeting their minister once a week, or even once a month, at the outset of the school; so as to receive his guidance and aid by a previous explanation or discussion of the scripture lessons; as well as to converse on the general or particular interests of the school, the teachers would be greatly assisted; and the minister would have it in his power to give such a form or direction to the institution, as would seem most likely to train up the children of his congregation, under his own superintendence, to become, in due season, intelligent, pious, and useful members of his church.

4th. An intimation from the pulpit, or a personal call by the teachers, would probably bring together, on any given Sunday, a sufficient number of children for the commencement of instruction.

5th. As to teachers—it is important that they be persons so situated in life, as to have it in their power to be *very punctual and very regular in their attendance*. Without this advantage a school cannot continue long in existence, or, at least, in usefulness. Teachers who are liable to be called away occasionally, may, however, be useful; if they can furnish a friend or acquaintance sufficiently qualified to supply their places.

6th. The most efficient and successful teachers in a Sunday school, are usually parents or instructers in other schools. Persons who do not belong to either of these classes, however, may do much good; if their personal disposition and propensities are such as naturally induce them to take a pleasure in instructing children. Nobody should be dragged into this service by a cold sense of duty merely.

7th. The number of teachers should, if possible, be so large as to furnish an instructer to every *five* children—the object being to make Sunday school instruction resemble, as nearly as possible, the familiarity and affection of family intercourse, and to secure the peculiar personal and individual benefits of domestic and parental lessons.

8th. A superintendent should be selected from among the teachers, by their own choice. His business will consist chiefly in conducting the general exercises of the school, and presiding in the absence of the minister at the weekly or other meetings of the teachers. The eldest class of children should be taught by him; and the instruction which he gives, should be of such a kind, as to prepare his class for the office of monitors or assistant teachers, and for supplying occasional absence of a teacher.

9th. With the younger scholars, especially, it is not important that the instructer should be of their own sex. But, generally, it is preferable; as in moral and religious instruction, an easier access to the heart is obtained by those who are naturally most familiar with its feelings.

The details of instruction I will reserve for another communication.

A Teacher.

Mr Reed,—I apprehend, that many are not careful to inform themselves of the various attempts which are made to overawe the public mind, in regard to Unitarianism; and especially, of the bold, dictatorial language, bitter investives and denunciations of our opponents. To reprove with meekness and humility those they think erroneous, seems not to be regarded by them as an apostolic injunction.

That the unitarian public may have their attention turned to this subject. I subjoin some specimens of the language which has disgraced many who profess to be followers of him, whom we all call Master and Lord. Happy should I be, if I could admit that this antichristian spirit is confined to men of the lowest standing in the church, but, alas! it is not so.

The following is extracted from a printed *circular*, from Rev. Dr Ravenscroft, immediately after the election of a unitarian clergyman, by Congress, for one of their chaplains. Dr Ravenscroft is now a bishop in N. Carolina.

"We are indeed fallen on evil times; and though I have, for about three years past, come to the conclusion, that the unitarian heresy, in some of its Protean shapes, was designated as the apostacy of the latter day; when many should depart from the faith, I had not anticipated the possibility that the assembled worth and wisdom of any christian country would have been surprised into giving it the countenance of their public approval." He adds,—"It is well known, that they, [Unitarians,] are so loose on the subject, as to be ready to give up, or to qualify any particular tenet, which might at the time stumble a proselyte. By this artifice, suggested, I doubt not, *by their father the devil*, they gain a double advantage, in proceeding by way of sap, and at the same time eluding detection, until, with the ignorant and unwary, it is too late."

In a sermon delivered by the Rev. William Wisner, in the Presbyterian church at Ithaca, N. Y. on the 4th of July, in celebration of the National Jubilee, among various sentiments of kindred temper and spirit, are the following:—"Let Satan continue to sow tares in the East, and let Cambridge send abroad her moral pestilence, &c,—and it requires not a spirit of prophecy to foresee that the nation will soon throw itself from under the protection of God."

During the late boasted revival in Oneida county, the Rev. Mr Norton, in one of his sermons, said,—"You Unitarians in that gallery, do you hear me? You need not think you are going to heaven." "You are no more entitled to the name of Christians than the devils in hell." I cannot but remind these men of the admonition of Christ to his disciples, when they would have called down fire from heaven to destroy the Samaritans. "Ye know not what manner of spirit ye are of." The heart sickens at such a view of fallible men, assuming the judgment seat, and passing sentence upon men as wise and conscientious as themselves, and who bow to the authority of the same Master and Lord.

Dr Ravenscroft, in his printed *circular*, above referred to, accuses Unitarians of reserve and evasiveness, and of not frankly avowing their sentiments.—"In such a case, (he says,) it appears to me to call for an united effort from all denominations of Christians; in whose joint and authorized name, a solemn application should be made to the people calling themselves Unitarians, for an explicit and open avowal of their tenets.—Should the application be attended to, Christians would then know certainly on what ground to meet them, as to the divinity of Christ, the atonement, and satisfaction of his death, and the doctrines therewith indissolubly connected." * * * "Should they decline or refuse to notice so reasonable and respectable a call, it would be presumptive proof, (and quite satisfactory to every fair mind,) of the weakness and wickedness of their cause; 'for he that doeth truth cometh to the light,'—and would moreover present a fair ground, on which to caution the ignorant and illiterate against doctrines which manifestly feared exposure.

This charge, and the call on Unitarians to be open, explicit and unreserved, cannot but fully vindicate every honest and independent lover of truth, in the explicit and decisive course pursued by those who, however persecuted, are neither afraid nor ashamed of bearing the Cross.

Bona Fide.

FOR THE CHRISTIAN REGISTER.

FREE MASONRY.

The extract from the New York Gazette introduced with a just censure into your paper of Saturday last, has awakened thoughts which I will lay before you. If they are worth making public, their novelty need not startle the reader. There are those who can maintain them. If it be objectionable to intermeddle with affairs of a private society, I submit.

The fraternity of a populous and enlightened district of this happy country are concerned in the abduction of an offending brother; in maltreating him, and, it is feared, in taking his life. Why this persecution of Morgan? If he disregarded his oath, he made himself contemptible. If he has published a lie, no one will believe it, coming from a confest perjurer. If he has published the truth, I venture to say he has written a very silly book; one which the initiated need not read, and one which the public, under ordinary circumstances would not believe, though it were issued by a man of good repute.

The men who carried off Morgan must have extraordinary views of the importance of the craft, to feel justified in their violent measures. The New York Gazette labors under the same mistaken impressions; and I should not trouble you with this note, did I not fear that these mistaken views extend themselves even here. An institution which pretends to a divine origin; which claims to make all men brethren, which counts Enoch and Solomon and the two Johns, among its principal founders and supporters; which pretends to the traditionary knowledge of facts, illustrating the scripture history, not generally known; which arrays its officers in sounding titles, and all its members in badges of distinction; is either a most important institution or a sad imposition. The destroyers of Morgan, and also the N. York Gazette are undoubtedly of the former opinion; while others maintain the latter.

Its vanity, its morality, its mysteries, its emptiness, I say nothing about. But one serious charge is this: as true as most masons stop short of obtaining the master's word, and satisfy themselves with the *substitute*,—so true do many masons content themselves with the morality of the order, as a substitute for genuine christianity. Their argument is short; viz. To be a good mason is to be a good man; to be a good man is all that God requires; is all that Heaven can ask. It makes no opposition to christianity; it merely sets it aside. It claims not an equality with christianity, but it steps into its place, and acts as a substitute.

With the hope that these views will have a tendency to stir up the minds of the brethren, and lead to independent inquiry, they are humbly offered by a Free Mason.

FOR THE CHRISTIAN REGISTER.

Extracts from a report read at a late meeting of the teachers of the several sabbath schools in this city, which are under the direction of unitarian Christians, held in the vestry in Berry-street, with a view to the formation of a *Sabbath School Society*.

'Your committee believe, that in no way can the objects of our sabbath schools be obtained so surely, and speedily, as by the formation of an association of all the persons in the city and vicinity who are now engaged as teachers in these schools; and of all those who are disposed to engage in extending sabbath school instuction. It is very well known that where any thing of a general nature and interest is to be effected, union of effort among those who are engaged in the cause, consultations on the measures to be adopted, and discussion of subjects of doubtful influence, are means which are indispensable; and they are the only means by which the greatest advantage may be taken of all the circumstances, that are calculated to favor the accomplishment of an object of such deep and universal importance as the one under consideration.

The beneficial effects resulting from the meetings of the teachers of a single school, have been already experienced among us; and it is fully believed by the committee that a more general convention of the teachers at an annual, semiannual, or quarterly meeting of an association like the one contemplated, will tend in a much greater degree to increase their interest in the work in which they are engaged; that by the information which will be communicated, and the discussions which will take place at such meetings, they will be better enabled to understand the nature of their duties as sabbath school teachers. They will imbibe a deeper feeling and stronger interest in all that is doing in the important work of religious instruction for the young. They will enlarge the sphere of their usefulness; and will acquire more influence to bring other labourers into the field, where the harvest is so great.

Although much has been done by various denominations of christians for the religious instruction of the young in sabbath schools, the work is but barely begun; and there is good reason to believe that much improvement is yet to be made in the system of management and modes of instruction in these schools. The time employed in them is short; hence in order to do the most good in them, the teachers should be well prepared for their duties, at each sabbath, before they enter the school, if any thing like a regular and progressive system of instruction is to be pursued. And although the committee are fully aware that it would not only be inexpedient, but rather prejudicial to a cause the success of which we wish to advance, that any measure should be taken by an association which would tend in the least to thwart the plans, or interfere with the system of any superintendent or pastor in the management of his own school, or which would even give the appearance of prescribing rules or regulations for the adoption of all the schools; still they are confident, that by the mutual intercourse and communication which will be produced, by the reciprocal sympathy and encouragement, which will be given in an association of such a body of teachers, much more will be effected by way of improvement, in the modes of communicating religious instruction to children in sabbath schools, than by any means which can be adopted, while the teachers of each school continue their labors in the distinct or insulated manner in which they now do.

Another important consideration connected with the successful efforts of an association, is the provision of suitable books, hymns, tracts, &c, for the use of children of various ages and capacities. The deficiency, in this point, which is now experienced by teachers, is very great; but it is an evil, for which an association might soon furnish a remedy.

In order to extend the usefulness of the association, the committee would recommend that such a correspondence might be opened with the pastors or other influential persons in the various Unitarian parishes, that reports might be received annually from the sabbath schools which are already formed, and encouragement presented for the establishment of others; and that there might also be a report of all the doings of the association at their annual meeting, which should be held in a Unitarian church, and celebrated with suitable religious exercises and an appropriate address.

By efforts of this nature it is believed that a much deeper interest might be excited in the course of the religious instruction of the young, and a system of management be adopted with regard to our sabbath schools,

which as far as it should be known, would destroy all the prejudice that now exists against them in the minds of many rational and sincere Christians, which would tend to overcome the indifference with which they are viewed by many others, and would enlist the feelings and efforts of all truly pious and active persons to aid in their extension.

The committee would observe, that they cannot but view with great interest, the immense good which has already been done by the establishment of sabbath schools, not only in our own country, but in various parts of the christian world. The annual increase of these schools in our country since the time that the first one was opened in this city, in A. D. 1815, is truly surprising. There are more than thirty sabbath schools in the city of different descriptions, and they are found in every state in the union, and in almost every part of our land in which there are any religious associations.

All this has not been effected by the silent operations of single schools, which have sprung up in a doubtful form here and there in different and distant parts of the country, or by leaving the first good example to be followed by those who by accident or curiosity were led to witness them; but information of the efforts which were making in one place, was speedily spread through the country, and the few scattered individuals who were first engaged in this most interesting and pious labor, busily and zealously communicated to many others the extent of their successes. They encouraged their christian brethren to similar efforts. Frequent meetings of sabbath school teachers were held for consultation, and for devising means of cooperation. Associations were formed and funds raised, with a view to effect the greatest possible good by the small means which were possessed. The success with which these exertions have been crowned, as appeared by the last annual report of many of the schools in this city, and a general view of the state of others in the different sections of our country, which was exhibited at a late meeting of those persons who have been engaged in this cause, is such as ought to be highly gratifying to every christian.

The committee would also add, that in attending to this duty they have been led to converse with many persons who have much at heart, the subject of the religious improvement of our community and of the whole human family; and who are deeply engaged in promoting the extension of the pure and simple principles of the christian religion; and they are happy to state, that they have found even more unanimity of sentinent in favor of the formation of an association, than they had reason to expect; and that the sympathy and encouragement which they have received from all to whom the subject has been mentioned, has been equal to their highest hopes.

After hearing the report, the following resolutions were passed.

First. *Resolved*, That it is expedient to form an association of the teachers of the several sabbath schools in this city and vicinity, which are connected with or supported by unitarian christian societies, and of those persons who are disposed to become teachers in such schools as are otherwise inclined to aid in their advancement.

Second. *Resolved*, That a committee be chosen at this time to present at a future meeting a plan for carrying the above resolution into effect, and to draught a constitution."

RELIGIOUS SUMMARY.

Installation. On Wednesday the 7th inst. the Rev. Silas Hall, late pastor of the Baptist Church in Attleborough, was installed over the Baptist Church on Taunton Green.

Mr Charles C. Sewall has accepted the invitation of the Unitarian Society in Danvers, to become their pastor.

Thursday the 5th day of April has been appointed by the Governor and Council of this State, as a day of Public Humiliation, Fasting and Prayer.

The Trinitarian Church, at Concord, Mass. has invited Mr Daniel Southmayd to become their minister.

On Wednesday the 21st ult. Rev. Charles S. Cook, was ordained Pastor of the Baptist Church in Hanson.

Baptists. At the meeting of the Baptist State Convention of South Carolina, in December last, it was agreed that arrangements be made for the establishment of a religious newspaper, devoted to the interests of the Baptist denomination in the southern states. A gentleman of Charleston was requested to undertake the management of the paper, and to commence its publication as soon as a sufficient number of subscribers should be obtained.

A committee of the Convention made a report on the state of the Columbian College, and urged the importance of prompt and speedy aid "for the preservation of the existence" of the college.

The Academical and Theological Seminary, lately established at Edgefield Court House, S. C. under the direction of the Baptist convention, is now under the direction of Rev. Joseph A. Warne, late of Newbern, N. C.

Beneficiaries of this Institution receive their tuition gratuitously. None are received as beneficiaries who are not members of some Baptist church.

Universalist. In May last, at a meeting of the Universalists of New York city, it was resolved to establish in that city, a Universalist Book Society and Circulating Library. At a meeting of this "Book Society," in December last, it was agreed that measures be taken for the formation of auxiliary book societies, for the purpose of raising funds for the publication of tracts. We understand that rules have been formed for the government of auxiliary societies, and for reglating the manner of their reception of tracts from the general society.

Quarterly Charity Lecture. This Lecture will be preached in the Old South Church, tomorrow evening. The services will commence precisely at six o'clock. We understand that the *Sunday Evening Lecture*, which is delivered alternately, at the Church in Federal-street, and Rev. Mr Ware's Church, will be omitted,

The Quarterly Charity Lecture has been established for the term of *one hundred* and *fifty* years. A gentleman whose opinion deserves the highest respect, has remarked,—"To the influence of the Quarterly Charity Lecture, more than to any thing else are Bostonians indebted for the distinguished reputation they sustain, as a *benevolent community.*"

When Mr Canning, the British ambassador at Constantinople, lately consented to accept a guard from the new militia of the Porte, instead of the Janissaries before employed, he remarked that he considered the change as only a provisional arrangement. The *Reis Effendi* replied, "Be it so—every thing human is provisional—God alone is immutable."

LITERARY.

The "Boston Journal of Philosophy and the Arts," a work which reflected honor upon the intellectual character of our country, has been discontinued for want of adequate support.

Mrs Royall, who lately published a work entitled "Sketches," &c. is about publishing another work, a novel to be called the "Tennessean."

It is stated in the New York papers, that the first number of the *American Quarterly Review*, to be published by Messrs Carey & Lea, will certainly appear on the first of next month, as announced. The contents, about three hundred or more large pages, have been completed and nearly all printed. Among the subjects treated are—Sir Walter Scott's *View of the French Revolution*, preliminary to his Life of Napolean; the new novel, *Almacks*, or English Fashionable Life; the Greek controversy in New York, Chancellor Kent's Commentaries on American Law; *Symmes' Theory*; the Secret Journals of Congress, &c.—As far as regards the supply of articles from various and the ablest hands, the experiment has been found abundantly successful.

Incombustibility of Wood. It is affirmed that a professor at Munich, of the Academy of Sciences, has discovered a method of rendering wood incombustible. He has combined caustic alkali in solution with a certain earthy substance, washed and sifted, and applied on the wood, to which it gives a nitreous surface, which renders it also impervious to water, and to all kinds of humidity. The Architectural Committee of the Theatre Royal at Munich have made trial of this method on two small buildings, one of which was prepared according to the professor's plan, the other not. Fire having been lighted in both, the one was burnt, and the other received no injury. The expense of the application was only two francs for one hundred feet.

Extraordinary Stone. At a late meeting of the Philomathic Society of Paris, M. Becquerel produced a stone possessed of very singular properties. It was a species of chalk, and was sent by M. Leman from Siberia, where it was met with in some granite rocks. This stone, when placed in the dark, exhibits a phosphoric light, which increases with the temperature. In boiling water, M. Becquerel found that it became so bright that he could distinguish printed characters close to the transparent vessel which contained it. In boiling oil, the effect was still further augmented; and in boiling mercury, it cast a light so brilliant that he could read at the distance of five inches.

Malte Brun, the celebrated Geographer, of Paris, left the seventh and last volume of his *Universal Geography* complete and ready for the press.

Enormous Patronage. We perceive from a late Report to the Legislature, that the grants and appropriations to Harvard College, by the Legislature, since the year 1639, amount to between two and three hundred thousand dollars. This is more than a thousand dollars a year.

During the same period this institution has afforded the best means of education possessed by any in the country, to nearly five thousand persons; and still possesses, in real and personal property, mostly appropriated to specific objects, including the college buildings exceeding in amount, we believe, twice the value of all the legislative grants.—*D. Adv.*

CONGRESSIONAL SUMMARY.

IN THE SENATE

[From Friday, Feb. 16 to 23.]

The bill relating to the amendment of the judiciary system were taken up and after much discussion was ordered to be laid on the table.

The bill exempting Swedish and Norwegian vessels from discriminating duties was read a third time and passed.

The bill for the gradual increase of the navy was discussed. A motion to strike out those sections which provide for the establishment of a Naval School was negatived, and the bill was ordered to be engrossed for a third reading. On the day following the bill was read a third time and passed and sent to the house for concurrence. The remainder of the day was occupied in discussion of the bill respecting Land Claims.

On Monday the bill respecting woollens was called up, and occupied the Senate the principal part of the day. On Tuesday the Land Claims bill was debated, amended and passed to be engrossed. On Wednesday, after some debate which should be first considered the Woollens bill, or the Colonial Trade bill, the latter had the preference, and occupied the attention of the Senate during the day. The Senate adjourned before coming to any decision on the principles of the bill. The same bill was taken up the next day, and by the rejection of an amendment of Mr Holmes which proposed measures of retaliation, it appeared that the Senate was disposed to pursue pacific measures, and to meet the British government on conciliatory grounds.

IN THE HOUSE OF REPRESENTATIVES.

[From Friday, Feb. 16 to 23.]

On Friday the Military Appropriation bill occupied the House the principal part of the day, and was taken up on Saturday also and was discused with reference to the Georgia Military claim.

The Navy bill from the Senate was read twice and committed.

The Military Appropriation bill was taken up and discussed and some progress made in settling the form of its different parts. The same bill occupied the House also the latter part of the day on Tuesday, and after a session of ten hours the bill was ordered to be engrossed for a third reading, and on Wednesday it was read a third time, passed, and sent to the Senate for concurrence. The principal subjects of discussion in the bill were the allowance of the Georgia Militia Claims, the appropriation for finishing the Cumberland road, and for certain surveys, all which were decided in the affirmative.

The Naval Appropriation bill was discussed and passed to be engrossed. One provision of this bill is that fifty thousand dollars be appropriated for the support of Africans on the coast of Africa, in aid of the purposes of the American Colonization Society.

STATE LEGISLATURE.

IN THE SENATE.

[From Wednesday, Feb. 21 to March 1.]

Nothing of public interest was done in the Senate on Wednesday.

The following bills were passed to be engrossed.

——— in relation to Lotteries—to divide the South Parish in Andover.

On Thursday resolves passed in concurrence with the House, providing for a Board of Commissioners of internal improvements.

On Friday the resolves for the appointment of Commissioners to prepare a Bankrupt law were passed to be engrossed in concurrence. The bill for the prosecution for libel and slander was passed to be engrossed.

On Monday bills passed to be engrossed relating to drivers of public Stage Coaches;—and regulating the weighing of Merchandise.

The further consideration of the bill establishing the Massachusetts Seminary of Practical Arts and Sciences was referred to the next session of the Legislature. The bill incorporating Norfolk House passed to be enacted.

IN THE HOUSE OF REPRESENTATIVES.

[From Feb. 21, to March 1.]

The only subjects of much general interest attended to by the House on Thursday 22, were alluded to last week.

The subject of a Free Bridge from Boston to Charleston was considered in committee of the whole on Friday. The Committee rose and reported progress.

The bill incorporating the Norfolk House passed to be enacted.

Several bills passed to be engrossed, which will be named when enacted. The Lottery bill was committed. The bill relating to a Free Bridge to Charlestown was considered again in committee of the whole, but the Committee rose before coming to any decision. The same bill was taken up in committee on Monday. The discussion was on the question of striking out the first section or enacting clause. This motion was made to test the bill. The discussion to this point continued without much interruption through Tuesday and Wednesday. The session on Wednesday afternoon was protracted to half past 10 o'clock in the evening, at which time the question on striking out the the 1st section was taken; for striking out 36—against striking out 117. It was then voted in Committee to report to the House that it is expedient that the bill pass to a third reading.

FOREIGN INTELLIGENCE

Mexico. The National Gazette states, that by Vera Cruz papers to the 30th of Jan. it appears that a conspiracy had been detected in the Mexican Capital, to overthrow the Mexican government. and re-establish the rule of Ferdinand. An attempt was mrde by friar Joaquin Arenas, a Spaniard to seduce Gen. Mora, from his allegiance to the present government, and to obtain his aid in the contemplated re-establishment of Ferdinand's power. The friar has been imprisoned, and has since been poisoned in prison, probably by his accomplices, to prevent detection.

The Congress of Tacubaya stands adjourned to the 15th of March.

Caraccas. Letters received in Philadelphia, from Caraccas, dated Jan. 21, state that Gen. Bolivar arrived there on the 10th of Jan., and that his arrival had composed, and in a measure united the people and restored peace and order. He was received with great expressions of joy.

Greece. Files of Smyrna papers were received in this city on Thursday. The seige of Athens has been raised. The deficiency of provisions on the part of the beseigers is named as the cause of the retreat.

Accounts from Constantinople, of Nov. 24th, state that Mr Stratford Canning, the English Ambassador, has lately sent a cabinet courier to London, who is said to be bearer of despatches of great importance.

DOMESTIC INTELLIGENCE.

At a numerous meeting of the Stage Owners Agents and drivers, convened at Doolittle's city Tavern, in Boston, on the evening of the 24th Feb. 1827, to take into consideration a communication headed "Stage Drivers," and the accompanying editorial remarks, published in the Recorder and Telegraph of the 23d inst. Nathaniel Blake was called to the chair, and Adrian Low appointed Secretary. The object of the meeting was explained; and in compliance with the unanimous call of those present, the article in question was read by the Secretary. A Committee of five was then chosen to draft Resolutions expressive of the sense of the meeting on the sentiments therein contained. The Committee retired, and subsequently reported the following resolutions which were adopted without a dissenting voice.

Resolved, That we are the friends of peace and good order in society, having no wish to interfere with the character or concerns of our neighbors who are in pursuit of their honest and lawful avocations; much less to villify and abuse them.

Resolved, That as slanderous language is ever to be deprecated and exposed, more especially when proceeding from under the sacred garb of Christian Charity, we not only do not countenance but in truth do pity and disregard any man or set men, who under the profession of meekness and philanthropy, take opportunity to defame and grossly misrepresent their fellow citizens.

Resolved, That the article in the Boston Recorder and Telegraph of the 23d inst. in which Stage Owners and Drivers (the one as tempting, the other as easily yielding) are boldly charged with being the associates only of the "idle and dissolute," the representatives of the "vicious and abandoned," is calculated to injure the feelings, and misrepresent the whole of that large class of community to which we belong; and will eminently tend to injure the cause which it is the avowed object of that paper to promote, and which is in reality worthy of praise.

Resolved, That, in order to give due publicity to the expression of our sentiments, and counteract the injurious tendency of the article in question, the doings of this meeting be signed by the Chairman and Secretary, and published in the several newspapers of the City.

Nathaniel Blake, Chairmnn.

Adrian Low, Secretary.

Colonization Society. In both Houses of the General Assembly of Kentucky, a resolution has been passed, expressive of their approbation of the efforts of the Colonization Society, and instructing the Representatives and Senators of that State, in Congress, to use their efforts to facilitate the removal of such free persons of color as may wish to emigrate.

Gov. Tyler, who was recently elected U. States Senator, in the place of Mr John Randolph, in a statement he wrote on the 13th ult. and published in the Richmond Enquirer of the 15th, says:

The fact is undeniable, that a majority of the Electoral College of Virginia, if Mr Crawford had been removed by the hand of death, would have voted for Mr Adams. I assert it fearlessly. The people of Virginia then are equally committed with myself.

The Committee, appointed at a meeting in the Exchange Coffee-House on the evening of the 20th inst. for the relief of the Greeks, give notice to their fellow-citizens in this and the neighboring States, that they have appointed the Hon. Nathaniel P. Russell Treasurer of the funds to be raised for the above purpose.

All contributions in money for the relief of the Greeks will be received by the Treasurer, at the general Insurance Office, State street.

All contributions in provisions, and every description of clothing, &c. will be received at the store of *Henderson Inches*, Russia wharf.

HENDERSON INCHES, *Chairman.*
E. Wright, Jr. *Secretary.*

Ohio. The General Assembly of this State adjourned on the 31st January, after a session of 58 days. The election for Senator, which again took place on the 27th, ult. resulted in the choice of Benjamin Ruggles, Esq. upon the ninth balloting.

Among the most important acts passed at the late session, are those for the sale of the school lands—providing for building school houses—uniting the offices of collector and treasurer, and making the treasurer elective by the people—and making the assessor elective. The resolution on the subject of calling a convention, was lost in the House of Representatives.

Fatal Duel. We are informed by a gentleman who came passenger last evening in the New London Line that previous to his leaving N. York, on Wednesday afternoon, a handbill was issued from the different offices in that city, stating that a duel had been fought between Messrs McDuffie and Metcalf, on the Virginia side of the Potomac, in which Mr McDuffie was shot dead upon the spot.—*R. I. Amer. Gaz.*

SUMMARY.

The Treasurer of the "Evangelical Missionary Society, in Massachusetts," acknowledges the receipt of Fifty Dollars, by the hands of the Rev. Dr Harris, of Dorchester, which, a sense of the superior claims of this society has induced him to place at its disposal, agreeably to the following clause of the will of Mrs Jane Baker, of Stoughton.*

"I give and bequeath, to the Rev. Thaddeus Mason Harris, D. D. of Dorchester, formerly my minister, the sum of Fifty Dollars, to be by him given to some Missionary Society; my object being to promote the cause of truth and religion,—and I refer it altogether to the judgment and discretion of the said Rev. Thaddeus Mason Harris, to make this donation to such one of the Missionary Societies as he may thing proper.

* Mrs Baker died in March 1826, aged 86.

It seems that an ambassador from the Richmond junto has waited upon Governor Tyler to inquire whether he really had written a letter of approbation to Mr Clay,—to which inquiry the Governor answered, "Yes, sir, I did write a letter to Mr Clay. I did not then believe that Mr Clay was corrupt, or that he had sold his vote to Adams for personal aggrandizement, nor do I now believe it. Had I been called upon to choose between Adams and Jackson, I should have voted *then* as Mr Clay voted; and the very fact of accepting the appointment of Secretary of State after the charges were made, convinced me that he was not corrupt, for by the acceptance, he courted inquiry before the highest tribunal in the world"—meaning the Senate of the United States, whose business it was not to confirm the nomination, if there was a suspicion of corruption. —*Alexandria Gazette.*

A duel lately took place at St Petersburgh, between a Count and a Major of Hussars, in which the latter was killed. A Court Martial sentenced him to lose his Nobility, and to be banished to Siberia. His Majesty, considering his youth, has excused him from the second part of the punishment; but, with respect to the first, orders him to be placed, without the restoration of his Nobility, as a private soldier, in the separate corps in the Caucasia.

The Administration. Those who declaim so loudly and bitterly against the administration of the general government, might find a useful example in the following very just and moderate tribute to the President and his Cabinet. It forms a striking contrast to the rude and coarse invective heaped upon the President. It is from Governor Johnson's message to the legislature of his state:

"In the attachment of the people to the Union, in the wisdom and integrity of the men in whom they confide, in the counterpoise of reciprocal authorities and dependencies, we have security against all under encroachments of any one portion of the community upon the rights of another. *And whilst the general government is laboring to preserve honorable peace with foreign nations, and,* BY WISE MEASURES OF ADMINISTRATION, TO PROMOTE PROSPERITY AT HOME, it is incumbent on us to use every effort to render our local institutions as perfect as possible."

The report, that young Americans had applied to Gen. Lafayette for loans of money, has been contradicted on the authority of the General.

To Correspondents. We gratefully acknowledge the favors of our correspondents, and regret that we have been obliged, for want of room, to defer some interesting articles till next week.

Veritatis Amicus will appear in our next.

Mountain Bard is received and will be inserted next week.

Several other poetical articles are received and will appear in due time.

MARRIAGES.

In this city, Mr Samuel Abbot, to Mrs Harriet Farrington.—Nathaniel T. Otis, Esq. to Miss Mary Robbins.—By Rev. Dr Channing, Mr Zipheon Thayer, of New York, to Miss Mary Pierce, of Boston.—By Rev. Mr. Gannett, Mr William Varrel, to Miss Elizabeth Hall, both formerly of Portsmouth.

In Hingham, Mr Benjamin Wilder, to Miss Silence Gardner.

In Salem, Capt. Wm. D. Waters to Miss Abigail Devereaux, daughter of Capt. James D.

In Beverly, Rev. Francis Norwood, of Meredith, N. H. to Miss Adeline A. Choate.

DEATHS.

In this city, Mr John Cheever, aged 29.—Mr Edward Keating, 40.—Mrs Sarah Appleton, 87.—Mr Robert Catterson, 41.—Charlotte M. Gower, 30—Mary Ann Connor, 35—Rebecca B. Williams, 24.—Mr Wm. Partridge, 40.—Peter Connelly, 11.

In Plymouth, in consequence of a fall on the ice, Mr Timothy Allen, aged 62; a soldier of the revolution.

In Augusta. Geo. Wm. Hogan, Esq. Attorney at w, ormerly a Roman Catholic Priest at Philadelphia, and who opposed the Pope's authority.—He at last withdrew from the Church, and was married and settled at Augusta.

In New Orleans, Richard Stockton, Esq. late Attorney General of the state of Missisippi—supposed to have been killed in a duel.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, from 550 to 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents per copy, —and with an engraved head of Rammohun Roy, at two dollars and fifty cents per copy. It will be put to press as soon as a sufficient number of subscribers are obtained to justify the expense.

The following testimonies, to the value of the writings of this distinguished man, will show in what estimation they are held by learned theologians of our own country.

Cambridge, Feb. 14, 1827.

To Mr David Reed,

Dear Sir,

The writings of Rammohun Roy seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton. HENRY WARE, D. D.
Professor of Theology in Harvard University.

Boston, December 23d, 1827.

Dear Sir,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of Rammohun Roy?s Appeals. It is indeed a surprising fact, that a complete American editian of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that Rammohun Roy is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. That he is a believer in the divine authority of our Lord, does not I think, admit of a doubt.—Had he embraced Trinitarian Christianity, and written as ably in defence of it, his works, long before this time, would have been circulated through the whole of Protestant christendom; nor would any other appeals have been necessary, to have obtained both missionaries and churches for the Hindoos. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth: And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

Joseph Tuckerman.

* Christian Examiner, No. 5, vol. III.

CHRISTIAN EXAMINER.

THIS day published by *BOWLES & DEARBORN*, No. 72, Washington street,

The CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—Art. I.—The Martyr; a Drama, by Joanna Baillie.

Art. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud.

Art. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

Art. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Unitarianism in Pennsylvania—Peace Society—Spirit of Orthodoxy—Calcutta Pamphlets. March 3.

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by James Loring, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

ATHENEUM.

JUST published by John Cotton, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For March 1, 1827.

CONTENTS.

Marriages. Parthian Darts, A Father's Grief.—Blanche D'Albi. Ballad. Mentelle. The Brotherhood of Mercy. The Two Fathers. The Audience and the Visit. Tarshish. Anecdote of a Hyena. Method of Gilding Live Fish. Prison Life. Revenge on Bankers. Half a Dozen Bon Mots, Buils, &c. Death of a Tiger. Scotch Macheath; or, Retribution. Mrs Siddons. Living Pictures. Rival Landlords Hoaxed. March 3.

POETRY.

The following beautiful lines by Mrs Opie, are from the English "Amulet, or Christian and Literary Remembrancer," for 1826.

"A LAMENT.

"There *was* an eye whose partial glance
Could ne'er my numerous failings see;
There *was* an ear that still *untired*
Could listen to kind praise of me.

There *was* a heart *Time* only made
For me with *fonder* feelings burn;
And which, whene'er, alas, I roved,
Still longed and pined for my return.

There *was* a lip which always breathed
E'en short farewells with tones of sadness;
There *was* a voice whose eager sound
My welcome spoke with heartfelt gladness.

There *was* a mind, whose vigorous powers
On mine its fostering influence threw;
And called my humble talents forth,
Till *thence* its dearest joys it drew.

There *was* a love that oft for me
With anxious *fears* would overflow;
And wept and prayed for me, and sought
From future ills to guard—but *now*

That eye is closed, and deaf that ear,
That lip and voice are mute for ever!
And cold that heart of faithful love,
Which death alone from mine could sever!

And lost to me that ardent mind,
Which loved my varied tasks to see;
And, Oh! of all the praise I gained,
This was the dearest *far* to me!

Now I, unloved, uncheered, alone,
Life's dreary wilderness must tread,
Till He who loves the broken heart
In mercy bids me join the dead.

But, 'Father of the fatherless,'
O! Thou that hearst the orphan's cry,
And 'dwellest with the contrite heart,'
As well as in 'Thy place on high'—

O Lord! though like a faded leaf,
That's severed from its parent tree,
I struggle down life's stormy tide,
That awful tide which leads to Thee;—

Still, Lord! to thee the voice of praise
Shall spring triumphant from my breast;
Since, though I tread a weary way,
I trust that *he I mourn* is BLEST!"

MISCELLANY

[From Carter's Letters.]

GENOA.—*Religious Ceremonies.* We were at Genoa during Holy Week, and as the church and piazza of the Annunciata formed the great place of rendezvous for all the parades and religious cerimonies, a fine opportunity of witnessing the round of spectacles was afforded us, often without even the trouble of leaving our rooms.

Our first visit to church was on the morning of Good Friday, when numerous lamps were glimmering at the altars, which rose along its dusky aisles, and an immense crowd of both sexes were engaged in the solemn chaunt.

The public ceremonies on the evening of that day, struck us with utter astonishment, much as had been heard of the mummery of the Romish Church. Soon after dark, the procession appeared in sight, at a distance, moving slowly along the streets. In front were great numbers of females, walking two and two, dressed in white, with veils upon their heads, and tapers in their hands, the dim light of which glaring upon their snowy mantles, imparted a pale and ghastly hue to their features. Each bore a book, and united in the chaunt of a solemn dirge, responding to the priests in another part of the procession. At intervals of some twenty feet, rose a long line of black crosses, of large size, elevated high above the heads of the multitude. They were followed by a lengthened train of boys, in black uniform, walking in the same manner, and joining in the general concert. Next came the priests, in black robes, and the monks, with bald pates, flowing beards, and the coarse brown wrappers, bound by leathern girdles, and sandals upon their feet, all bearing lights, and looking like spirits from another world. To these succeeded, what?—a hearse, with a sable canopy above it, on which was stretched, feet foremost, the naked image of the crucified Saviour, all gashed with wounds, and, as nearly as I could judge, at the distance of a few feet, actually stained with fresh blood. It was made of wax, as large as life, and so exact was the revolting representation, that, by the livid glimmering of the flambeaux, no one could distinguish it from a real corps. Behind the body marched a troop of infantry, with reversed arms, and to the tap of the muffled drum! It was in all respects a pompous funeral procession, and the mangled corpse underwent the solemn mockery of interment with the honors of war! On the following day, which is supposed to be the anniversary of the Saviour's resurrection from the tomb, a *fue de joie* was fired at twelve o'clock by all the garrisons and royal regiments throughout the city, and the infantry were then again permitted to shoulder their arms. Amidst this shocking pageantry, which filled our minds with horror, the multitude manifested a great degree of levity. Even some of those in the procession, during the pauses between the choral swells of the chaunt, were talking and laughing with each other; and a ragged boy to each candle, holding a paper to catch the wax as it dropped, added to the mockery of the scene.

The streets were thronged with religious processions during every day and night of Holy Week. Priests, monks, and women seemed to be allowed to beat up for recruits, and to head processions as often as they chose. Sometimes squads of not more than a dozen boys or beggars, in tattered garments, were seen marching from church to church, under the sacred banner of the cross, and bawling out the service, as if to attract public attention. On one occasion, a pretty Genoese female, who in appearance might pass for a Vestal, was seen leading a band of volunteers bearing a heavy wooden cross wreathed with flowers. Her party appeared to be composed of ladies from the higher classes of society, who to the costume of lace veils and spotless robes, added the accompaniments of white kid shoes and gloves.—They made the tour of the principal streets singing anthems as they passed, with voices that possessed much of the Italian softness.

On the Sunday following Good Friday, we attended church at the Annunciation, where a regiment of Sardinian troops were paraded under arms along the aisles, a band of martial music stationed near the High altar.—They actually went through the forms of public worship at the word of command from their officers, kneeling and rising in long lines with as much exactness, as they would go through with the manual exercise. Peals of the trumpet gave notice of the elevation of the host, and of other ceremonies in the holy rites. At the conclusion of the service, the band played some spirited marches, with which the priesthood seemed as highly pleased as the multitude.

It would be impossible to describe in detail all the shows, chiefly of a religious character, which the streets of Genoa, exhibited during the Holy week. On one occasion we saw a crowd collected upon the steps of a church in the Strada Balbi, and on stepping up, found a priest in the centre blessing a tub of water, which he was dealing out to a ragged multitude each bearing a pitcher, bottle or jug, and pressing to receive a portion of the consecrated liquid. A benediction is pronounced upon every thing here—even the horses at certain seasons are led up and touched by holy hands. One day in passing through a public square, I observed an itinerant and street auctioneer, mounted upon a stool, with a basket before him, and encircled by a squallid group of purchasers. He was vending little prints of saints and martyrs, which were generally knocked off at about a sous a head. He kissed each picture as he drew it from the basket, and on holding it up for a bid, all the crowd took off their hats. But this habitual prevalence of religious feeling does not seem to have much influence in the prevention of crimes. On the same or the day after, in threading one of the narrow streets, we observed fresh blood upon the pavement, and on inquiry, a by-stander informed us, that a man had just stabbed another to the heart, who expired immediately.

Extract of a letter from an American, now in Paris, to his friend in Goshen, N. Y. dated,

"PARIS, OCT. 25, 1826.

"There are five Protestant churches in Paris. I have attended two, in one of which, a French sermon was delivered at 12 o'clock, and an English one at 3 P. M In a small chapel behind the church a sermon in English is delivered at half past two by the Chaplain of the American Embassy. In the other church a sermon was delivered at 12, by an English Episcopalian. The English also have service at a quarter past 11, every sabbath, in the chapel of the British Ambassador's residence. As for the Parisians, the sabbath is their principal day of amusement. But few of them attend church; in the evening theatres are crowded, and music and dancing is heard in almost every street. I should judge about one third of the shops are open, and the streets are almost as much crowded with carts as on any other day.—A billiard table may be seen on almost every street. Gambling is a favorite amusement among all classes of the Parisians every day or evening, but more particularly on the sabbath. I had a letter of introduction to Mr Buist in Paris, a medical student, brother to the Rev. Mr Buist, with whom I was acquainted in Charleston. He assures me that Paris is no less noted for lasciviousness than for gambling. The people, however, are very honest, polite, and courteous to strangers. I have heard an English gentleman observe, that a Parisian might leave his pocket handkerchief or snuff box, were it even of gold, in the theatre, and return and find it precisely where he left it. It is thought that there are not the tenth part of the number of pick pockets in Paris that there are in London."

In one of Mr Carter's letters, written at Genoa, he has the following paragraph relative to Lord Byron.

RESIDENCE OF BYRON. One morning was not unpleasantly employed in a ramble along the wild and rocky banks of the Bisagno, and through the village of Albaro, standing upon its shore. Here Lord Byron resided for the last nine months, previously to his embarkation for Greece. An anecdote was told us respecting his departure, which perhaps is not new, as few incidents in his life have escaped the avidity of the public.

On the night after sailing, the ship was overtaken by a tremendous storm in the Gulf, and the master was so frightened as to be incapable of performing his duty. Byron assumed the command, seized the helm, and guided her back into port. The furniture of the house in which he lived, remains just as he left it, and is now in the possession of his banker at Genoa. His mode of life was as eccentric here as in other places. With his countrymen he held no fellowship. He kept his horse and used to ride to the city once a day to read the news. A gentleman informed us that on receiving the intelligence that Lord Castlereagh had cut his throat, Byron remarked—"it is the best thing he has ever done for his country!"

AFFECTING CIRCUMSTANCE.—The following incident, which occurred in the month of October last, would have been narrated at the time, had the facts been communicated to us through an authentic channel. John Higgins, farm-servant, Ainebagliesh, parish of Glenluce, has a little daughter, three years old, which, having followed a cart to the potatoe field, was allowed to play about till the evening, which was then very near at hand. The child amused itself by cutting wild flowers, which were very rife in October, and allured, perhaps, by the sight of a few tufts of unfaded heather, strolled unnoticed to a contiguous moor at least 1,000 acres in extent. When the laborers were about to quit the field, the girl was called and looked for in vain, and though the shades of night were closing in on all sides, a diligent search was immedialely instituted, in which all the neighbors joined. At a late hour the afflicted relatives were constrained by their friends to return home, and passed a most anxious and sleepless night. Early next morning the search was renewed and continued for two successive days, but still with little hope of success. She disappeared on a Wednesday evening, and it was not until ten o'clock on the Saturday following that she was discovered by her grandfather, lying on her face, among a small heap of stones. The air during the first night, was cold and frosty; on the second it rained without intermission; and on the third, the wind blew keenly from the east; and during the whole of that long period, the little sufferer remained alone in the open wild, without food or shelter of any kind. Her grandfather was in the knowledge of all the circumstances, and when he lifted her in his arms, he expected to find her a corpse. The reader may judge then of his feelings when she opened her mild blue eyes, smiled in his face and in accents scarcely articulate, inquired, "where's my father and uncle Sandy?" So tender an appeal, made under such circumstances, was too much for the veteran's fortitude, and we cannot better describe the scene than by quoting his own words:—"I tried to thank my Maker aloud, but words I had none; my hair, I am sure, stood on end, and my heart was sae grit at the same time, that I set mysel' down wi' Nanny in my arms, and cried, and bitter cried, till the wee thing asked what ailed me; and I was brought to mysel', by thinking that I had turned the greatest bairn o' the twa." But Nanny, with proper nursing, recovered, and still lives, a comfort to her parents, and a singular proof of the power and goodness of that superintending Providence which "tempers the wind to the shorn lamb."—*Dumfries Courier.*

POSTERITY OF JOHN ROGERS. The descendents of this famous martyr, whose name is preserved in the New England primer, and the representation of whose sufferings, in a villanous wood cut, children gaze at with breathless awe, are yet in New England.—It would seem also that the honor of having this eminent reformer for an ancestor is not thought lightly of, and that the generalogy which attests a descent from his loins, is preserved with as much exactness and reverence as that of the nobility of other countries. A New Hampshire paper mentions the death of a Miss Anna Rogers, of Exeter, in that state, aged 78, and lineally descended from this divine. She was the daughthr of Rev. Daniel Rogers, of Exeter, who died in 1785, who was son of Rev. John Rogers, of Ipswich, who died in 1745, who was son of Rev. John Rogers, President of Harvard College, who died in 1684, who was the eldest son of Rev. Nathaniel Rogers, who came from England in 1333, and settled in Ipswich, and died in 1655, who was son of Rev. John Rogers, of Dedham, in England, who died in 1639, who was grandson of Rev. John Rogers, of London, who was burnt in Smithfield.

SAVING OF FUEL. The suffering from cold, in a climate like ours, is probably greater than that arising from any other single cause, not excepting even spirituous liquors; the use and excess of which, is often brought about by the suffering from cold, especially among the poor, who are frequently without fuel to warm other drinks, and spirituous liquors have a heat of their own—even the *children* of the very poor, when they ask for water, are served with spirits, because the water in their miserable apartments is frozen, and the family in bed, for the want of means to be comfortable when out of it.

What is the remedy for these great and growing evils? I will suggest one. Let the various charitable societies recommend to all landlords of the poor, to make their tenements more warm and comfortable, and let such societies take all other proper measures to effect this object. Good policy should of itself dictate this course to the landlord; for what the poor would save from fuel and rum by having comfortable apartments, and the means of warming other drink, would frequently pay their rent; and those who found themselves in comfortable quarters, would have a stimulous to keep them; and this, they would know could only be done, by paying their rent punctually.

The most obvious defect in the houses of the poor, is a single outer door to the common entry or passage to their rooms; and as this outer door is generally open, the air in the entry is as cold as that in the street; and every time a door from this passage is opened, the room contiguous is filled with the cold air of the entry, to say nothing of the shattered state of the doors when shut. It would be very easy to have a double door to the passage or entry, so that the opening of the outer would always close the inner door. If the cellar also be made tight, it furishes a constant supply of warm air for the whole building. The windows are often so broken and *loose*, that one dollar expended in making them tight, would give more comfort than five dollars in fuel. But the great defect in houses, in a climate like ours, is in the open fire place and chimney, which, independent of the little heat obtained from them, often occasion such a smoke, that a close room could not be inhabited, and the crazy doors and windows before complained of, become a necessary evil to correct the greatest one of smoke.—Should the Franklin Stove for burning wood or coal, with doors and funnel, (a modern improvement,) or more particularly those with simple cooking apparatus, be substituted for the open fire place and chimney, the evil of smoky rooms might be avoided, and two or three rooms might be warmed with one half the fuel that it now requires to warm one. Suppose a family requiring two or three rooms, (and there are many respectable persons in all classes, who have three or four rooms, who can but ill afford more than one fire,) suppose two of these rooms to join—say a parlour and a kitchen on the first floor; let the Franklin stove, or cooking stove, go through the dividing partition of the two rooms, so that the back part of the stove shall project a few inches into the parlour; this in a small room, with no chimney opening, would warm it sufficiently; let the funnel of the stove go through the ceiling of the kitchen to the sleeping chamber above, and let the funnel in the chamber be enlarged to the size of two feet, more or less, according to the size of the chamber, and reduced again when it leaves the chamber to the usual size of stove funnel, and you thus have a large reservoir of hot air warming the chamber; but supposing the fire below to be small, and the heat from the reservoir not sufficient; a hole through the chamber floor, into the kitchen, similar to the one for the funnel, might be made in any convenient part of the room, to open or close, as required, and thus the warm air of the kitchen admitted to aid the reservoir; and in case of sickness, the chamber might thus be constantly warmed; and when the chamber was only used at night, by opening said hole ten minutes before going to bed, you would get the warm air of the kitchen, and have a warm chamber to sleep in; and in case of fire below, you would have timely notice, as the first smoke or light would show itself through this hole. I think I have pointed out how three small close rooms may be easily warmed with one fire; also, that the suffering from cold arises more from the want of tight houses, and fire places which will give you all the heat of your fuel, than from a want of fuel; with a tight room, and a sheet iron close stove, a basket of shavings, or waste paper, would keep it warm during the day.

I observe a New York publication gives the following comparative degrees of heat, from the following kinds of fuel. Shell Bark Hickory 100—Pig Nut Hickory 81—White Oak 81—Yellow do 60—Schuylkill Coal 103—Lehigh do 99—Liverpool do 215—Richmond do 205—Hickory Charcoal 166—Pine do 75.

My own experience is three to one in favor of a Franklin Stove, with Liverpool Coal, the stove one foot from the chimney, and connected with the same by one joint of funnel, from the back; and having a pyramid on the top of two feet high, for hot air, over the open fire place, with South Shore oak wood; the trial made in the same room, the Franklin stove being removed. HOWARD.

P. S. Editors who are charitably disposed are requested to insert the above.

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.
One Hundred Scriptural Arguments for the Unitarian Faith.
The faith once delivered to the Saints.
On Human Depravity—By Edmund Q. Sewall.
On Religious Phraseology.
Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.
The Unitarians Answer. By Rev. Orville Dewey.
A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.
Causes of the Progress of Liberal Christianity, in New England.
Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

MR SULLIVAN'S REMARKS.

JUST Received. "*Remarks on a Sermon,*" published by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

WRIGHT'S LIFE AND LABORS.

WRIGHT'S MISSIONARY LIFE, &c. A few copies of a review of the Missionary life and labors of the Rev. Richard Wright, the celebrated English Unitarian Missionary—written by himself, may be obtained at the Office of the Christian Register.

It is an English edition of this work that is now advertised, and it is offered at one dollar per copy. The proceeds of the sale belong to Mr Wright, whose labors, travels and exposures in the cause of liberal Christianity have impaired his constitution, and left him no leisnre for accumulating this worlds goods. Feb 10

MR LITTLE'S SERMON.

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little."
jan 13

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant even of the existence of these treasures, it may be well to subjoin the opinions entertained of them by the learned.

"Let us turn," says Nathan Drake, "to the manly and majestic diction of Milton, whose prose works, owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and *** it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."—*An Essay on the Progress and Merits of English Style," by Nathan Drake, author of "Literary Hours," &c.*

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquainted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, a seven-fold chorus of hallelujahs, and harping symphonies.'"

Edinburgh Review, No. 84.

"We close our brief remarks on [Milton's] prose writings, with recommending them to all who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No. 13.*

The work is beautifully printed, on a fine paper, with a new type, at the University Press, and can be furnished to booksellers and others in any part of the United States. Jan 20

*** For sale also at the Office of the *Christian Register*, 81 Washington-st.

JUST PUBLISHED

AND for sale by *T. BEDLINGTON*, 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown*, Charlestown, in the square, and by *Hilliard, Gray & Crocker; & Brewster; Eben Davis*; and the booksellers generally. Jan 27

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

HYMNS.

THE Hymns used in Purchase-street Church, may be obtained at 81, Washington-street; in sheets to be bound in any style the purchaser may wish. Dec 23

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